

THE
HYPOCRITE
DETECTED AND EXPOSED;
AND THE
TRUE CHRISTIAN
VINDICATED AND SUPPORTED:

IN A
SERMON,

PREACHED
FROM A PASSAGE IN A PLAY-BILL,
DECEMBER 15, 1793,
IN THE METHODIST CHAPEL IN THIS CITY.

WITH
A REPLY, IN AN APPENDIX,
TO A PAPER SIGNED
CIVIS, CONCERNING DANCING.
AND
A POSTSCRIPT, WITH REMARKS,
ON
MR LEE LEWES'S ANSWER.

BY
ALEXANDER KILHAM,
MINISTER OF THE GOSPEL.

*n, Brethren, and Fathers, (of every denomination) bear ye my defence
which I make now unto you. Acts xxi. 1.
Play-actors, and all that favour your unrighteous cause—Suffer me
that I may speak, and after that I have spoken, mock on. Job xxi. 1.*

ABERDEEN: PRINTED BY J. CHALMERS & Co.

1794.

THE
LAW
AND
EQUITY

IN
THE
COURT
OF
COMMONS

IN
THE
COURT
OF
COMMONS

FROM A
MEMORIAL
PRESENTED

TO THE
HONOURABLE
MEMBERS OF THE
HOUSE OF COMMONS

BY

A
MEMORIAL
PRESENTED

TO A
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A D V E R T I S E M E N T.

A FEW hours after I had published my pamphlet on horse-races, &c. Mr Wilson, the chief manager of the Theatre, came and purchased one of them. He did not come with that *temper* and *politeness*, that might have been expected, from a gentleman of his profession; but rather in the character of a *Demetrius*, whose craft was in danger—He *positively* declared he would answer it the next week, and hoped I should buy his answer. I promised faithfully to do it—A passage in the book of Proverbs immediately occurred to my mind. *He that answereth a matter before he heareth it, it is folly and shame to him*, Pro. xviii. 13. Mr Wilson declared he could answer my pamphlet, before he had read it.

On Wednesday the 13th inst. we were informed, at the foot of a play-bill, that a comedy, called the *Hypocrite*, was in rehearsal. On Saturday night, I was favoured with a bill for that play, giving an account of the method they designed to pursue, in acting it on the stage. On Sunday morning I fixed on a passage in the play-bill, for my text in the evening. As I had to preach in the morning and afternoon, I had not much time to think on my subject. I drew the out-lines of my discourse, and kept as near to them, as I possibly could—delivered my sentiments without disguise, to a multitude of hearers; and endeavoured to commend the truth to every man's conscience in the sight of God. Most of the play-actors were present.—On Tuesday evening the 14th, they mutilated and acted the *Hypocrite*. I am credibly informed, that the pit and boxes had very few in them.

them. The gallery was about half full—Many that attended were *exceedingly* dissatisfied. Some observed that the Play-actors *themselves* were out of temper, ~~seeing the house so badly attended~~; and concluded near an hour sooner than usual. They promised to act it second time on the 24th; but finding *little gain* arising from their former labour, they wisely gave it up.

The substance of what I delivered that evening, is contained in these pages. It is natural to suppose, I have omitted some things, and added others. I hope my publishing this sermon, *under the blessing of God*, will be mean of contributing to the advancement of true christianity.

We are very much *misrepresented* as a people, by many that call themselves christians. If they would cease to judge of us, from *vague and idle reports*, examining our *doctrine and manner of life* by the word of God, they would have a more favourable opinion of us, than they have at present.

We are not bigots in religion. We offer to pious persons of *every* denomination, the right hand of fellowship. If we cannot agree with them in *some points*, (which are not essential to salvation) we can *love them* in the bond of a pure gospel. God is our witness, that we are striving to do good according to our ability, to persons of every party. If they should *curse* us, we will *bless* them. If they *hate* us, we will *love* them. If they *despise* and persecute us, we will *seek* their salvation. If they call us *hypocrites, fools, enthusiasts, and madmen*, we will *rejoice*, that we are in *any respect* counted worthy, to suffer for the sake of the Lord Jesus.

May the Eternal Jehovah attend this *little work* with particular blessing to all that read it; that they may be happy in the enjoyment of *true religion* here, and *blessed with God* in glory for ever! Amen.

Aberdeen, 27th Dec. 1793.

A. KILHAM

PLAY BILL, for the 17th of Dec. 1793.
In the City of Aberdeen.

‘Cibber, after exposing hypocrisy, concludes his excellent Comedy with this remark.—‘What, because you have been imposed upon under the fallacious show of austere grimace, will you needs have it every body is like him, confounding the good and the bad, and conclude, there are no truly religious in the world?—Leave such *rash* consequences to *fools* and *libertines*; let us be careful to distinguish between virtue and the appearance of it. Guard, *if possible*, against doing honour to hypocrisy; but at the same time let us allow, there is no character in life, greater or more valuable, than that of the truly devout; nor any thing more noble or more beautiful, than the fervour of a sincere piety.’

WHEN our blessed Redeemer preached publicly, he sometimes chose a passage from the Old Testament, and sometimes spoke from little occurrences he met with in his travels——His sermon on the mount, is an explanation of the moral law——the Jews had perverted its meaning in many things; but he there shews, in a very *clear* and *glorious* light, the length and breadth of the divine command.

One of the evangelists informs us, when he entered into the temple on a certain occasion, he opened the Old Testament at a passage in the prophecy of Isaiah, and after he had read it, explained its meaning to all that were present. He showed how that passage was particularly fulfilled in himself——But he frequently taught the people, without enlarging on any text of scripture. Many of his public discourses took their rise from different things he occasionally met with. It is supposed, his parables were delivered in reference to

particular subjects, which his hearers were well acquainted with.

The Apostles trod in their master's steps : sometime they explained the scriptures of the Old-Testament, and at other times spoke from particular things which they met with, in journeying from place to place. While St. Paul was in Athens, waiting for his brethren, as he was viewing the city, he met with *this* inscription on one of their altars ; *To the unknown God*. When a number of the citizens were assembled together, he took this for his text, and preached in a very *striking* and *beautiful* manner from it. He told them, God was the Maker of all things : *in him they lived, and moved, and had their being*. All the Apostles followed the same method in their public discourses : read over the acts of the Apostles, and you will find the truth of what I have now asserted.

Robinson of Cambridge, (that very great and learned advocate for religion) informs us, that, many ages after the Apostles, ministers of the gospel did by no means confine themselves to the present mode of preaching. They very often explained passages out of the scripture and often treated on other subjects, which were familiar to their hearers. They spoke as the Spirit gave them utterance. If they treated on any subject that was *unconnected* with the word of God, they brought scripture *back* what they delivered.—They appealed to *the law* and to *the testimony*. Their discourses were established on the foundation of *Moses and the prophets, Jesus Christ himself being the chief corner stone*.

The same author informs us, that it is only a few ages since it became customary for ministers of every denomination, to take passages of scripture, and explain them to their hearers. This method is now pursued in many places, where the gospel is preached.

We find even now very learned and judicious divines of different persuasions, on extraordinary occasions, leaving the *old beaten tract*, and only taking texts of scripture as mottos for their discourses. This is frequently done in charity and funeral sermons. Many excellent orators

have been delivered on these occasions, which had connection with the mottos they bore. And in some cases, *even mottos* themselves have been dispensed with. A few years ago, a passage in one of our public papers informed us, of six young men being expelled the University of Oxford, for their *being singularly pious*. * A clergyman of the establishment in this nation, chose that passage for his text, and preached an excellent sermon from it.—He observed, in the beginning of his discourse, that many ministers took passages of scripture for their texts, but their sermons had *little* of the word of God in them. He would venture for once to take a paragraph from the news-paper, and explain and enforce by the scriptures of truth—He has done this to the satisfaction of christians of every denomination. The Sermon is a sermon, that should be in every library.

I have this night stepped out of our ordinary way, and chosen for my text, *a passage in the play-bill*, which will be circulated through this city to-morrow. At nine o'clock last night, a gentleman was kind enough to send me. Do not be shocked, *my dear brethren*, at my using a text from a play-bill. I hope, in the course of my sermon, *to justify every thing I advance*, from the word of God.— That you may properly understand these words, I shall divide my subject into three parts. In the first place, I shall describe the character of an hypocrite. Secondly, show, that we ought not to confound the good and the bad together: we ought carefully to distinguish, between *virtue* and the *appearance* of it: but *fools* and *libertines* will mix these together.— And lastly, show, that the *truly pious* and *devout*, is a true and *valuable* character: the fervour of his piety is *valuable* and *beautiful*.

We all know, that God only can bless this ordinance. Let us intreat him to meet with us at this time, and cause his blessing to rest on our souls. Help, *my brethren*, in your prayers. If we mutually plead with

I am informed, a new edition of the Shaver will soon be published in London. A number of them will be sent to this city. The Sermon is a valuable piece, and may be read with advantage, by all sorts of persons.

with God for his special presence, and the influence his Spirit, he will enable us to worship before him the beauty of holiness.

In the first place, I am to describe the character of hypocrite. Mr Sheridan informs us, the word means *one that dissembles in religion or morality*. I shall endeavour to describe an hypocrite, according to this definition. — To make the subject as clear as I possibly can, I shall explain it in the following particulars.

1. If a man profess that he is convinced of the evil sin, and *declare* he loaths and hates it in his heart; if *vow* he will renounce it for ever; and appears *earnest*, what he affirms; if *this man* be easy and unconcerned about his state; if he continue to violate the laws of his Maker, either secretly or publicly, he is an hypocrite. Are there not *very many*, who do openly profess, the sin is *exceedingly* sinful to them, and yet at the same time indulge themselves in every thing their heart desires. Do they not profess they *loath* and *abhor* whatever is contrary to God, and yet live in the *practice* of what he condemns in his word? Will they not *vow*, and call *to witness*, to the sincerity of their heart, that they no longer *walk in the counsel of the ungodly, stand in the way of sinners, or sit in the seat of the scornful*; and yet after this *splendid* profession, are they not found engaged in the *very things* they have vowed against? Whoever answers this character, is a hypocrite before God, and hypocrisy will find him out, to his *shame* and *confusion* of face, in due time.

2. Many will profess their conscience is awakened from its *sinful stupor*. They have found the law of God like a hammer, breaking their rocky heart. The gospel has been like a *two edged sword* to their soul. They now feel *What a bitter and evil thing it is, to depart from God*. Their sorrows of their heart are multiplied. They have *no day nor night, by reason of their sin*. Their soul is *foiled down*, that they can only say, *Oh wretched man that I am; who shall deliver me from the body of this death?* When you converse with them on these subjects, you would suppose they are sincere in their profession. But all who are

ainted with their *private* conduct, are ready to witness
 that they are dissemblers before God. Have you never
 dealt with persons of this character, and been led to think
 of them *not far from the kingdom of heaven*; and afterward
 laid out their hypocrisy, by enquiring particularly
 about them? A man may put on an *appearance* of the great-
 est concern for his salvation, to gain some temporal ad-
 vantage from the *credulous*; but his iniquity cannot be hid
 from those who are more *intimately* acquainted with him.
 3. There are many, who by hearing the gospel
 preached, reading their bible and other good books, and
 conversing with the followers of the Lord Jesus, have
 true ideas of the way of salvation. They will inform
 you, that *Christ is the only way to the Father*. *There is no*
other name given under heaven among men, by which we can
be saved. All our own righteousness is as nothing, and
 must be renounced, if we would have mercy, and free
 justification from God. Sinners of every description, are sa-
 ved by believing in the Lord Jesus, *with their heart un-*
feignedness. They will profess, they are renouncing
 all, and are coming to the throne of grace, to plead for
 pardon and free justification, *without money or price*. They
 are resolved to wait on God in all his ordinances, till he
 pleases to release their souls. They will declare, *they*
will not rest, till they are accepted of God in the
gospel. Yet after all their solemn declarations, they are
 and mere triflers in religion. If they are not out-
 ragedly wicked, it is evident, they are not what they pro-
 fess to be. They are *quitting* their conscience, or striving
 to deceive the followers of Christ, by this public professi-
 on of their experience. They are in every sense of the
 word, hypocrites.

There are some, who will inform you, that being
 directed in the gospel to Jesus Christ, the only refuge of
 sinners, they have fled by faith to him. They have cast
 their soul on his blood and righteousness, for acceptance
 with God. They have pleaded the sacrifice he offered
 for the atonement of their sin, and believed, *in hope a-*
waiting hope, for salvation. At length, the Lord merciful-
 ly heard their prayer, and set their soul at liberty. They
 now

now feel the burthen and guilt of sin removed. They have *peace and joy in the Holy Ghost*. They have happiness and satisfaction, as creates a Heaven in the breast. You would be charmed to hear all they express on this subject——And yet, it evidently appears to all, who *behold their private conversation*, that they are playing the hypocrite. They give place to a number of things, which are by no means consistent with their profession. They have some *end* to accomplish, by the fine laboured show of religion. The, cloak however, too thin to cover their hypocrisy, from those who carefully examine their conduct, by the touchstone of truth.

5. Many will profess, they are so changed in heart and soul, by believing in the Lord Jesus, that now, *things are passed away; behold, all things are become new to them*. The pride, unbelief, selfwill, covetousness, anger &c. which once distressed them, are removed. They are living to God, without being plagued or vexed by them. The sanctification of heart they enjoy, is exactly according to the word of God. But if you could follow these very persons, into their *families* and *business*, you would find the tempers alive in them, which *profess to be slain*. Their *anger* and *pride* are frequently manifest, to their family and neighbours. It is a height of hypocrisy in them, to declare, they are freed from sinful tempers.

6. Many profess, how much their soul burns with love to God, and with love to their neighbour. They have *none in heaven or on earth* that shares their heart with the Almighty. And they have such a warm affection for their neighbour, that any thing that could do to promote his happiness, should be submitted to, with the *greatest pleasure*.

But when you bring their profession of love to God to the words of Jesus Christ; *If ye love me, keep my commandments; If any man love me, let him take up his cross and deny himself, &c.* they are found wanting. If they do break many of the precepts of the moral Law, there some they do not conform to, according to divine

ment. And it is evident, they do not take up their cross, and follow Christ, *through evil and good report; in dishonour and in dishonour.*

The Apostle says, *who hath this world's goods, and seeth a brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?* And are there not thousands, who declare *they love their labour as themselves*, who cannot but see the wretchedness and distress of many on every side, and yet they afford them no relief? They have more than enough for themselves and their families, and yet they refuse to assist the poor and afflicted, *even of their own denomination.*

Are not persons of this character hypocrites, in the sight of *all* who believe the bible? And are there not thousands of *them*, almost in every community of professing christians?

Many declare, they have renounced the world, the flesh and the devil. But is it not *evident*, that the world, and the things of it, engross their hearts? Are they not submitting to its *customs and fashions* continually? Do they not conform, in their *dress and behaviour*, to the world? Is it not manifest, that the flesh is indulged beyond the limits of christianity? Instead of *crucifying the old man with his affections and lusts*, and mortifying every principle contrary to holiness, are they not cherishing them in their breast? If they have renounced the world, in some things that are *particularly* notorious, does the god of this world still *blind their eyes*, and lead them captive at his pleasure? If this be the case with many who profess *much religion*, are they not playing the hypocrite, and will not their sin find them out to their shame, *either here or hereafter?*

Many will profess the *greatest regard* for truth and righteousness in business. They will inform you, that they will trade with you on honourable terms. They promise, every step they take shall be *exactly* according to the will of God. They would not cheat or over-reach for all the world: you may depend on their *honesty*; they are resolved, *to do unto you, as they would wish to be done by.* If you credit their assertions, and depend on their

their veracity, you are sure to be cheated. They are resolved on making their ends of you. Is not this the case with many, that profess morality to a very high degree? Have you not met with persons of great outward sanctity, that have deceived you in trade? And are not such *barefaced hypocrites*, in the sight of all who value the truth?

9. You may find men, that have an *outward fervour* in their secret prayers. If you listen to their expressions in private, (for they often pray in their closet with loud voice) you will be tempted to say, *behold an Israelite indeed, in whose mouth is no guile!* Their family and public prayers are of the same nature. These are performed with great regularity, and with every outward appearance of their being acceptable to God. But many who act *this hypocritical part*, are wicked in their conduct before their families and in the world. They will lie against their conscience; blaspheme the name of their Maker; transact business on the sabbath; and frequently drink to excess.

Some *praying hypocrites* are not guilty of the crimes we have just named; but their *unsanctified tempers*, with their *light and frothy conversation*, are a sufficient witness against them. I need not enlarge on this particular. Many of you can bear testimony to the truth of these observations.

The Scribes and Pharisees, for a pretence, made long prayers, but their hypocrisy was detected, under their outward profession, by the Lord Jesus.

10. Some persons carry their hypocrisy a step farther. They *sound a trumpet* before they bestow their charity on the poor. With a great deal of *outward pomp*, they give a little out of their abundance, to help the wretched. Perhaps ten times as much is *wasted* in idle visits, in cloaths, rich furniture, or sinful amusements, &c. yet they wish to be *canonized*, as saints of the first magnitude, for their petty charities.

Some hypocrites are so *very religious*, as to add fasting to prayer. All the neighbourhood knows their days of fasting, and how they are conducted. The Scribes and Pharisees *disfigured their faces*, but these persons do

carry their profession so far. They abstain, it is true, from *some kinds of food*, but at the same time, allow themselves to feed plentifully on other things, which their religion admits of. Are not the fasts of many Roman Catholics *sumptuous feasts*, on different kinds of fish, &c. and are not the fasts of many Protestants of the same nature? But what are the fasts before the sacrament in this kingdom? Are they not a solemn show, with nothing but the name of fasts? Does *one in a thousand* abstain from any thing, but business on those days? And yet they are called days of fasting and humiliation! Is not this *hypocrisy*, offered to a God, who is of purer eyes than to behold iniquity?

What I have named above, particularly refers to private professors. I shall add a few remarks on some public characters.

In England, no gentleman can enter upon any public office in the nation, without professing his belief of the articles of the established religion, and taking the sacrament as a proof of his sincerity. Every officer in the army or navy, enters this way. Every gentleman employed in the excise or customhouse, enters by the same door. A man not sufficiently acquainted with the manner that is pursued in this nation, to form a proper judgement on the subject. Now, if any gentleman, to enter on a lucrative place, subscribe to articles *he does not believe*, and receive the sacrament of the Lord's supper, as a proof of his piety, while his life is notoriously wicked before all, he *plays the hypocrite* in a very particular manner. He professes to believe, what he *does not believe*; and puts on an appearance of piety at the sacrament, while his conduct and life witness against him. And are there not many hypocrites of this description in these nations?

A man in our connection, or in any other, may be wrought upon so far by enthusiastic hypocrisy, as to think and he is called to preach. He may profess great things before the ignorant and unwary. And yet every sensible person must perceive, he has no ability to open and explain the scriptures. In his prayers and public harangues, he may talk nonsense to his *infatuated hearers*;

and out of the *pride* and *ignorance* of his heart, misapplies a number of words, to his own shame. It is evident that a *complication of evils*, excite a man of this character to become a public teacher. *Ignorance, pride* and *idleness* with a hope of getting a good living, may be *leading features* in this notorious hypocrite.

In the play that is to be acted on Tuesday evening, Mr Maworm is introduced, *exactly* of this description. He pretends, *he has got a call* to preach the gospel. He imposes upon an *ignorant* lady and others. He makes use of words which he does not understand; and consequently, misapplies them. He is a detestable character. And whether he be found *among us*, or in *any* denomination of christians; he ought to be *abhorred* by all.

Such hypocrites *mangle* the scriptures; *palm abominations* and *contradictions* on their hearers; are a *reproach* to religion; and a *laughing* stock for sinners. They cannot be too much *exposed* and *detested*, by all that value the truth.

3. A gentleman, with a *classical education*, may enter upon the ministry, with *solemn vows* of his love to God and sinners; with a splendid profession of his being moved to that office, by the Spirit of God. He declares, money is not his object. He does not take him the care of a parish, for an *easy* and *advantageous* living. And yet every person that knows *the man*, before after his installment, are *assured*, he has *played the hypocrite* in what he has done. Is it not evident, from the general tenor of his conversation, that his heart is not united with God; and that he cannot love his parishioners, who seek their salvation, in the way the scriptures require, while he is a sinner himself? Do not his *sins*, his *unmindedness*, his *conformity* to the customs and fashions in vogue, with his neglecting the souls committed to his care, prove him to be an hypocrite? I need not enlarge here. You have too many *living witnesses* of hypocrisy before your eyes, in the church and among dissenters, to doubt a moment on this subject.

4. When Popery was in its height, the clergy of the church of Rome were *notorious* for their hypocrisy.

his appeared in all *their lying wonders*, which they manifested before an infatuated people. The *church* and *clergy* were enriched by the *spoils* of hypocrisy. In the days of Louis the fourteenth of France, Moliere wrote a comedy, to expose the clergy in their villainy.—Cantwell is considered under the character of an house-plain, ingratiating himself by *his hypocrisy*, into the good esteem of the heads of an illustrious family. By *canting* and *hypocrisy*, he gains his point. The master of the house makes a will, exceedingly injurious to his children. A number of schemes are executed by the villain, to accomplish his end. His villainy is at last found out, and he exposed to contempt. Moliere wrote, from what he *both* saw and heard. The clergy *clamoured* against what he had written; but Louis was determined it should be acted publicly. This play was translated into English by Cibber, and acted against the nonjurors, when they were behaving contrary to their profession.—It has undergone some slight alterations, and received a number of additions, to make it suit the present times. Whoever reads it *must own*, there are a number of ministers in different places, that this comedy will apply to, better than us. Have not thousands in many nations been ruined by such vile hypocrites? Is it not possible for a chaplain of the church of England or Scotland, to pursue the same method, and deceive the unwary? If a man, under the character of *a minister of Christ* of any denomination, takes such steps, he shows all who are acquainted with his conduct, to *what master* he belongs. To expose such canting hypocrites is a work, that every sincere follower of the Lord Jesus ought to engage in.—I have now finished the first part of my subject. Let us in the second place, by *no means* confound the good with the bad. Let us *carefully* distinguish between virtue, and the appearance of it. None but *fools* and *libertines* will mix the two together. It is observed by some authors, that *hypocrites themselves* prove the truth and reality of religion. If there were no sincere followers of the Lord Jesus, these hypocrites would not have them to ape in their hypocrisy.—

They wish to appear in the sight of the world, what the true christian is in reality.

Whoever believes the bible, must acknowledge, there have been in every age *men that feared God, and worked righteousness*. They have proved the *sincerity* of their profession, by the *holiness* of their life and conversation.— Their *upright* walk with God, *stopped the mouths of gain-sayers*.

Let us for a few moments, run over the particulars we have already named, and we shall have *sufficient reason* to believe, that thousands have been sincere, in every thing I allude to: yea, thousands are *now* living witnesses of them in these nations.

By hearing the gospel preached, the consciences of many are truly awakened. The law, *like an hammer*, has broken their rocky heart. The gospel, *like a two-edged sword*, has pierced to the dividing between the joints and marrow, the soul and spirit; it has come with such *particular application*, as to reveal the very thoughts of their hearts. *They feel, what a bitter and evil thing it is, to depart from God*. They know the *plague of their own heart*, and are acquainted with the wickedness of their life. Sin appears in its sinfulness before them. They see the danger of living and dying in it. In the sincerity of their souls they renounce the *hidden works of darkness and dishonesty*.— They purpose, they vow, they solemnly engage, to cast away the *works of darkness*, and put on the *armour of light*. They appeal to the Searcher of hearts in their profession and ask wisdom and counsel at his hand, that they may accomplish their end.

When the word of God is *powerfully applied*, it gives us to feel that *godly sorrow for sin, which works repentance in us, that needs not to be repented of*. The spirit of a man may bear his infirmities, but a wounded spirit who can bear? Many feel such *exquisite grief* on account of their sin, and are so very much affected with the prospect of their sin and danger, that they cry out from their heart, *O wretched man that I am, who shall deliver me from the body of this death? They go forth weeping, bearing precious stones*. If tears do not come to their relief, their distress is increasing.

reſſible. The hardneſs and ſtubbornneſs of their heart
a ſource of continual ſorrow to them.

In this diſtreſs, they ſee themſelves ſtrip'd of all hope
ſaving their own ſouls. All their beſt works have
been ſtained with ſin before God. They have no pow-
er to deliver themſelves from the oppreſſive influence of
their guilt. No works of righteouſneſs which they can
do, will ſave them. Jeſus Chriſt, and him crucified, is
their only hope and refuge. He appears to them in a
very glorious light—*able to ſave to the uttermoſt all that
come to God by him.* They behold what he has done and
ſuffered with aſtoniſhment; and ſeek, according to the
direction of the goſpel, *to be ſaved by grace thro' faith.*
It is through the mediation of Chriſt alone, that they
ſeek for acceptance and ſalvation.

By continuing to implore mercy and deliverance at
the hands of their God, they are brought in due time,
to enjoy the bleſſings they fought, with violence of prayer.
Many have already *believed with their heart unto righteouſ-
neſs, and now can make confeſſion with their mouth to ſalva-
tion.* The burthen and guilt of ſin are removed from
their ſoul. They have peace with God. The good of
choſen is manifeſted to them. They have *joy inſpeak-
able and full of glory.* The Spirit himſelf bears witneſs
with their ſpirits, *that they are the children of God.* This
blessed experience makes them bold and courageous, in
the ſervice of their Lord and Maſter.

There are thouſands in the church militant, who are
blessed with the new birth unto righteouſneſs. They
have *all old things paſſed away, and all things become new.* The
powers which once vexed and tormented them, are ſub-
dued by the grace of God. Pride, unbelief, ſelfwill,
enviousneſs, anger, &c. are conquered in Chriſt Jeſus;
and now, love, joy, peace, long ſuffering, gentleneſs, goodneſs,
kindneſs, fidelity, with every grace of the ſpirit, are plant-
ed in their hearts. Under the direction and influence
of the Spirit of God, they are enabled *to grow up into
Chriſt their living head* continually. They ſhew to their
families and to all, the greatneſs of the work which is
brought in them.

In this experience, they sincerely love God, *with their heart, and their neighbour as themselves.* They show their love to God, by walking according to his commandments. The scriptures become the rule of their life. They show the ardour of their love, by *taking up the cross, denying themselves, and following the Lord Jesus in the regeneration.*

They love those, that *are of the household of faith,* with peculiar affection. But this does not hinder them from loving others; *their enemies* not excepted. It is their pleasure to show their love to all, to the utmost of their power—They pour out their spirit to God in fervent prayer, *for sinners every where.* They warn, reprove, advise, exhort, &c. all that they are more particularly concerned with. According to their ability, *they feed the hungry, cloath the naked, visit and relieve the prisoner in distress;* and strive to gladden the hearts of all, that are in any kind of trouble or sorrow.—Those who answer this description, are *burning and shining lights, in the midst of a crooked and perverse generation.*

These are the christians that *actually* renounce the world, the flesh, and the devil. Their heart and treasure are in heaven. The world and the things of it, are conquered, *in the faith of Christ.* They shun all degrees of conformity to it, which are contrary to the will of God. They will not *touch, nor taste, nor handle,* any of its forbidden pleasures—They renounce its *foolish customs, and vain fashions.* They *crucify the flesh, with its affections and lusts.* They renounce the prince of darkness, and everything he presents before them. If we have the grace of God reigning in our soul, *we shall resist the devil, fastly in the faith.* We shall fight with success under the banner of our blessed Captain, against our threefold enemy. He will lead us *from conquering to conquer.* We shall stand fast in the liberty wherewith Christ hath made us free, and be no more intangled with the yoke of bondage. We shall be *stedfast, unmoveable, always abounding in the work of the Lord.*

If a man have the religion I have been describing, he will show it in all the affairs he may be called to trans-

the world. Men of this character, will always *do* to others, as they would wish to be done to. They will by no means cheat or over-reach any in business. You will find them acting with *honesty* and *uprightness*, in all their ways. They are an *honour* to their profession.—All who see them, are *constrained* to acknowledge, that *their religion* is according to the tenor of the scriptures. While they *follow peace with all men*, act *uprightly in everything*, and seek to *abound* in whatever God requires at their hand, they have a *constant* rejoicing in themselves.

If you could follow them into their closets, you would hear them *wrestling with God in fervent prayer*, for every blessing, necessary for themselves and others. In their families and in public, their prayers go up *with acceptance* before God. All their duties are performed with an eye to his glory. They are careful, not to be *sent cold, languid*, duties to him; but endeavour to do *every thing heartily, as unto the Lord*—They guard against the influence of a zeal, which is not according to knowledge; but at the same time, they are *zealous of good works*.

When they give alms to the poor, it is not as the hypocrite does. They do it secretly. *Their left hand does not know what their right hand gives*. Many are blessed by the benefit of their charity; and yet some of them do not know who is their benefactor—When they fast, it is not as the hypocrite does. They conceal this, (if it be a secret fact) as much as they can, from their families and neighbours. They do not want to raise their name in the world, by any acts of devotion. What they particularly aim at, is, to pass through all the duties, which God requires at their hand, *exactly* according to his will; and to *increase* continually, in *holiness and righteousness*.

When the life of God is manifest in us, we shall walk as the children of the light and of the day. Our conversation will be as becometh the gospel of Christ. Whoever is blessed with this experience, will not be *hasty* in his way. He will be called to fill a place in the nation, or in the church,

church; he will examine the subject, before he ventures too far.

Men of this character, will not forswear themselves to gain an advantageous place. If they cannot take the oaths that are prescribed, nor submit to the rules which are enjoined, they will not *sacrifice* their conscience and religion, for any temporal advantage. They will not subscribe to articles they do not believe, to serve any but their ends. This they would consider, as entering on their office *with a lie in their right hand*. But being convinced that the oaths they have to take, contain nothing contrary to the gospel, and being determined to execute their office with uprightness, they enter upon it *in the fear of God*, and walk honestly and uprightly before men. If the number of those who are sincere be few, when compared with others, it is *sufficient* to prove, that hypocrisy is not necessary in this business.

If a man, in a *low station* in life, after he is converted to true religion, feel his heart burn with love to God and sinners, he may warn his family and neighbours, *from the wrath to come*, without playing the hypocrite. He ought to use the ability God has given him, in the name of the Lord Jesus. If his neighbours are willing to be instructed in the things that concern their salvation, he has a right to communicate his knowledge to them. If he attempt to speak more publicly, and *have ability to open and apply* the scriptures to the *edification and advantage* of his hearers, he may cheerfully pursue his way. If he should be chosen by the people to whom he preaches to be their minister, and find success crowns his labours, it is his duty to declare *the good tidings of salvation*. A man may labour in his business six days in the week and preach on the sabbath, with *approbation and success*. He may improve *exceedingly* in his master's work, by being *diligent* in his studies, when the labours of the day are ended. If a layman quit his business, and give himself to the ministry, it will be possible for him to become, a little while, *a workman that needeth not to be ashamed, rightly dividing the word of truth*. He will not palm nonsense on the people, nor aim at high sounding words which

which neither he nor his hearers understand, but will *take the word of truth with soberness*. While he preached the gospel with success, and ornaments his profession, may be considered, *as a messenger of the church, and the cry of Christ*.

The scriptures abundantly prove what I have asserted on this head. The Apostles of Jesus Christ, and very many of the primitive ministers, were illiterate men.—Most of them had been brought up in honest and lawful businesses, and had no *human* qualifications, for public teachers. But being blessed with a good understanding and with an improving mind, they received a dispensation of the gospel of Christ, and laboured with honour and advantage in his cause. They had *this treasure in earthen vessels, that the excellency of the power might appear to be of God, and not of them*. By manifestation of the truth, they commended themselves to the consciences of all that heard them. Their word ran and was glorified. They had a mouth and wisdom, which all their adversaries could not gainsay or re-

They were able ministers of the new testament, not of letter, but of the spirit.

In all ages of the church, laymen have been employed in preaching the gospel of the grace of God. A little knowledge of ecclesiastical history will inform us, how eminent many of them have been, *in their day and generation*. Thousands are now employed in this blessed work, who never had a classical education. We have men in our congregation, that came from low stations in life, who have their application to study, and their diligence in every part of their work, become very respectable characters.—Several of them have got a general knowledge of every subject, necessary to fit them for their calling. And a few of our preachers, understand the *dead languages* as well as the clergy, who have attended their terms in university. We have a multitude of preachers, both travelling and local, that speak their own language grammatically, and are able from their knowledge of the scriptures and other sciences, to bring out of the good treasure of their heart, what is highly beneficial to the interests of the deemer. By their fruits they are known, to be ambassadors from Christ to the people.

A *liberal* education, under the influence of solid piety is a *singular* blessing. There are clergymen in the church of England, and in the church of Scotland, who have entered by the right door. The love of Christ constrained them to engage in the ministry. It was not the prospect of a good living alone, that induced them to take them this office. They believed, the Lord secretly moved them by his Spirit to enter into his vineyard. They are now *ornamenting* their profession, both by the *preaching* and *conversation*. The parishes where they labour, are enlightened with the truth. Many are converted to God by their instrumentality. These ministers *exert themselves* in every thing that is likely to be of service to the temporal and spiritual interests of their flock. Happy would it be for *these nations*, if all the churches were served by men of this character! Thousands, and tens of thousands would be induced to seek refuge in the Lord Jesus by their means! This would be an effectual way to prevent the people from becoming dissenters.

And is it not possible for a clergyman to act as a house chaplain, without playing the hypocrite, Mr Cantwell is represented to have done?—Have not many families been blessed with disinterested men, to offer their sacrifices of praise to God; to open the mouth of the family in public prayer; and to have taught the whole house, *the good and the right way*. If many have been *canting hypocrites* in this character, there have been others, who were an honour to their profession. *Great and glorious* advantages have been manifest, where they have thus laboured in the cause of Christ.

I have now given you the character of an hypocrite and the character of a true follower of the Lord Jesus. Let us attend for a few moments to the advice of the text. If an hypocrite in his *austere grimace* strive to deceive, there are others, who are devoted to God in heart and spirit, that wish to live according to his will in all things.—Let us not *confound* the good with the bad. If we will but open our eyes and examine *impartially*, we shall be kept from *honouring hypocrisy*, and at the same

we shall pour *no contempt* on the truly religious. The text represents it as *difficult* to distinguish between the reality and the appearance of it. The hypocrite may be *artful* in his wickedness, as to elude the observation of us; but if we are careful in *enquiring* and *examining*, we may in general find out his real character. And if in *some cases* the tares are so much like the wheat, we shall let them grow together, till they are more clearly manifested. There are two things, which we ought *particularly* to attend to in this business.

1. Not to judge of the *whole* of a man's life, by a particular action. If a professor of religion be led into sin through *ignorance*, or by the *force* of temptation, but instead of continuing to rebel against God, he returns with humility of soul, to seek pardon and acceptance at the throne of grace, we ought not to call him an hypocrite. If we say he has always been a deceiver, because of his *present fall*, we are passing sentence, contrary to the command of God. Because David and Peter fell from their steadfastness, and continued to rebel for a season, shall we say, that they were always playing the hypocrite before their fall, and never were sincere after they gained recovery? This would be *condemning* whom God *justifies*, and would *discover* the badness of our own principles. I do not wish to encourage *sin*, in any that profess to love the Lord Jesus in sincerity; but at the same time, we should not be guilty of passing a *rash* judgment on others, who are overcome by temptation. This would be playing the part of a *fool* or a *libertine*.

2. We ought by no means to charge any sect or party, with being *all hypocrites*, because some of this character are found among them. We have rules for governing our societies, *published to the world*. The large minutes of our Conference, by which the preachers are to square their conduct, may be had wherever we preach. Mr Wesley has published his sermons, notes on the New Testament, appeals, &c. which contain the doctrine and discipline we contend for. When these were attacked by different authors, the late Revd John Fletcher and others, vindicated them, to the satisfaction of the unprejudiced.

judged, in *their most valuable* publications. These
 be read, and known by all men. Now, if any of
 preachers or private members act contrary to our do-
 ctine and discipline, is it right to say, we are all hy-
 pocrites on their account? We have hypocrites among
 What sect or party is without them? We may be
 preachers, leaders, or private members of this char-
 acter; but does *this prove*, that we are all such in the
 of God? When Judas was found to be an hypocrite,
 did his hypocrisy prove, that all the disciples of
 Lord Jesus were like him? If you form a *rash* judg-
 ment, from the conduct of a few individuals of a
 sect or party, you will *discover* your ignorance, to every
 unprejudiced person. A man that acts this part, accord-
 ing to the sense of this passage, is a *fool* or a *libertine*.
 Either of these characters is detestable.

But if we take the advice of our text, we shall not be
 hasty in our judgment. We shall *carefully* distinguish
 between the good and the bad: we shall be able to dis-
 cern between virtue and the appearance of it. We shall
honour true religion wherever we meet with it, and we shall
detest hypocrisy in all orders of men, and shun its
 fatal influence, with the utmost indignation.

I am to show, in the third and in the last place, that
 there is something *great* and *valuable* in the truly devoted
 There is something *noble* and *beautiful*, in the fervour
 their piety. This will particularly appear, in a
 characters, selected from scripture and from history.

In the book of Daniel, we find an account of the
 Hebrew children, devoted to God from their youth.
 They *increased in wisdom and knowledge, and in favour*
with God and man. They were distinguished for their singu-
 lar piety and uprightness among the people. They were
 raised to places of honour and importance in the court.
 Their exalted stations and advantages, excited envy
 the hearts of a number of leading men in the nation,
 who thought themselves neglected. A plot was contrived
 upon, to ruin these servants of the Most High. They
 must either bow to the image Nebuchadnezzar had
 set up, or be cast into *the burning fiery furnace.* They had

rise to God in their distress, and he helped them to withstand temptation. They would by no means bow down to the idol which the king had made. He being enraged at their refusing to comply with his summons, ordered the fire to be heated one seven times hotter than was wont to be; and they were cast, bound hand and foot, into the midst of the furnace. The Lord graciously interposed, and by a singular miracle delivered them. There was a *degree of fervour* in their piety, which was *most* astonishing. It appears in a *noble and beautiful* light to every christian. They were again raised to dignity and honour, after their deliverance. God glorified by their *steadfastness* in his truth, and their names are considered with peculiar respect by all who love him. We see something great and valuable in their situation.

On the other hand, the persons who were their inveterate enemies, are looked on *with contempt*, by the followers of Christ. There is something so *base* and *wicked* in their character, and the singular judgment which is manifested upon them, as causes their memory to be detested.

When Daniel was in a similar situation, he continued his devotion, at the hazard of his life. The scheme of his adversaries was *deep laid*, and would have been *effectual*, had not Providence interposed. The king could not annul the decree, which had been artfully drawn up against him. Daniel was taken from his exalted station, and cast into the den of lions. But *an angel of God* was sent to preserve him. He was raised in due time unhurt from the den, and his enemies cast into the midst of the flames, who broke their bones and destroyed them, in a moment. There is in the face of this history, something *very beautiful* and *noble*, as it refers to Daniel.—He was glorified by him, in his *resolutely* withstanding temptation; and he conferred *very singular* favours upon him. His enemies acted a *vile* and *notorious* part, and were rewarded with destruction as their reward; while he was blessed and owned both by the God of his mercies, and the monarch he had the honour to serve.

In the public character of the Lord Jesus, we have

something *singularly glorious*. He went about doing good. He healed the sick, cleansed the lepers, and raised the dead; all manner of sicknesses and diseases were cured by him. He spoke in public, as never man spoke. His whole soul seemed bent on doing good, to sinners of every description. In the midst of persecution and death, he fought the salvation of his implacable enemies. There was such a *fervour* in his piety, that he poured out his spirit to God in prayer for his murderers, and gave his blood to ransom their souls. There is something *amazingly great* and *valuable* in all he did and suffered; and the *beauty* of that piety which he *possessed*, cannot be described.

But there is something so *diabolical* in the temper and conduct of his adversaries, as renders their names *detestable*. They hardened their hearts against the truths he taught, and were resolved on his destruction. If you consider the steps they took, in the *whole process* of his sufferings and death, you cannot but *hate* the conduct they manifested, and look on them as *fools* and *madmen*.

When St Paul preached at Philippi, and healed a damsel that was possessed by an unclean spirit, many were *pleased* and *edified*, with what they saw and heard. But the masters of the damsel, finding their prospects of gain by her divination at an end, were exceedingly enraged. Paul and Silas were *cruelly* scourged, thrust into the inner prison, and had their feet fastened in the stocks. The *fervour* of their piety, however, rose to such a degree in that *wretched state*, that it excited them to sing praise to God at midnight. Instead of *curse*ing their adversaries they *praised* their divine Lord and Master. Their great and valuable characters have a blessed favour in them that particularly revives the hearts of all who love God even in our day. While every one that respects the gospel of Christ, must *abhor* the conduct of their violent persecutors.

By the preaching of the gospel at Ephesus, many were converted to God. When the eyes of the people were opened, they renounced their idols, and had no more regard for the *silver shrines* of the goddess Diana. Demetrius and the *craftsmen* of the same occupation met together.

they saw their craft was in danger, if the gospel spread; and to prevent this misfortune, they raised a clamour among the people about their goddesses, with a design to preserve their trade. The unthinking rabble ran together, and would have tore St Paul and his companions in pieces, if the Town-Clerk of the place had not interposed. In this passage, we see the servants of Jesus Christ, endeavouring to turn the people from lying vanities to trust the living God. At the hazard of their life, they sought the salvation of the inhabitants of that large city. Their fervent zeal for God, and the spreading of his truth, is exceedingly beautiful; and their characters are great and valuable in the sacred page.

On the other hand, what a wretched state Demetrius and his brethren appear in!—*Their craft was in danger.* They had rather have the souls of the people damned, than lose their gain. Under the mask of religion, they raised a mob, &c. against the apostle, but their end was to cure their own advantage. Their hypocrisy and wickedness are recorded, to their eternal shame.

When popery was come to an enormous height (pardons and indulgences being sold every where) Martin Luther, a sincere follower of the Lord Jesus, could not be silent. He wrote and preached against the corruptions of the church of Rome. He exposed the villainy of the priesthood, in a very proper light. When the pope and his cardinals heard of this, they used all their influence, to crush him and his doctrine. By a singular providence, he was preserved from the wrath of his adversaries; and continued to declare against their conduct. He began a work of reformation, that has continued with increase and advantage, to thousands of myriads. In the fervour of his piety, we see something noble and beautiful; while we behold the baseness of those vile hypocrites he had to encounter, with horror—His name will live through succeeding ages, while theirs will only be brought on with abhorrence.

When popery prevailed exceedingly in these nations, we find Bishops Cranmer, Latimer, and Ridley, engaged in the glorious cause of reformation. We all know the

advantages that have, and do result from their labour. When their adversaries prevailed, they were called to seal the truth with their blood. And however any of them acted contrary to their profession, in *an hour of severe temptation*, they bore a noble testimony for the truth in the death; which hath lighted *such a flame of religion* in the nations, as continues to burn, with *inextinguishable* blaze. The names of these men of God, with others that suffered in their day, are *precious* to us. We behold the *fruits* of their piety with thankfulness, and own them *very great* and *very valuable* characters.

But whenever we think of those *bloodbonds*, that were the cause of their death, it is with indignation. The names of Bonner and his colleagues, and Laud with his helpers, will be abhorred to the latest posterity. There is something so diabolical in the conduct of those *sanctimonious hypocrites*, that none can respect them but those that respect the cause of *Beelzebub*, and have *his interest* at heart.

A few years ago, you had a great and valuable minister visited this nation, *to spread the knowledge of the glory of God, in the face of Jesus*. The late Revd. George Whitefield preached with uncommon acceptance and success. Thousands flocked beneath the sound of his voice. He travelled through these kingdoms repeatedly, and many parts of America, *as a burning and shining light*. He raised up his voice as a trumpet, and *did not shun to declare all the council of God*, to his numerous hearers. He maintained the truth against all that gainsayed. In every large city where he preached, he cried out against the very amusement, that cannot be countenanced by scriptures. In *Edinburgh* and *Glasgow*, he particularly preached against *theatrical* amusements. He provoked them to be contrary to the will of God, and warned his hearers not to countenance them, *on any consideration*. In London, he frequently insisted on the same subjects. By doing it with *such warmth* and *success*, he exposed himself to the rage of the play-actors. They exposed him on the stage in different places, but when they found *their craft was in danger*, they endeavoured secretly

murder him. It was a miracle of mercy that kept him out of their hands. In *him*, you see a character great and valuable; but in his adversaries, you see something beneath contempt. This man of God fought to bring sinners to the Lord Jesus, while his enemies, for a little temporal advantage, wished to lead them to destruction.

A few years ago, you had clergymen in this city, who lifted up their voice as a trumpet, and warned you against Horse-races, attending the Play-house, &c.—They considered these amusements exceedingly against your interests and happiness. They proved them to be neither lawful nor expedient. You know what they suffered by being singular; but this did not hinder them from discharging their duty. Their memory is precious to all, who love the Lord Jesus in sincerity; while all that opposed them in their blessed work, are considered as enemies to true christianity. As I have already exceeded the bounds of an ordinary discourse, I shall only make a few observations from the whole, and then conclude.

As there is such a thing as *true religion*, expressing itself in the tempers and conversation of all that possess it, let us seek it, while we have time and opportunity. Except we obtain a *living faith in the Lord Jesus*, which will work by love, purifying our hearts, we cannot be happy or safe. Let us renounce every thing we know to be sinful, and come to God in the way he has appointed, that we may obtain mercy, and grace to help in the time of need. We have gracious offers of mercy tendered to us in the gospel. If we embrace them with all our heart, and turn to the Lord in truth, he will pardon and bless us.

2. If we will live godly in Christ Jesus, we shall suffer persecution. This has been the portion of the followers of the Lord Jesus, in all ages. We cannot avoid it, unless we renounce our religion. But there is nothing in this that need discourage us. If we suffer for righteousness sake, happy are we, for the spirit of glory and of God's love is on us. If we suffer with our divine Master, we shall reign with him. Nothing can harm us, if we are followers of that which is good. We should not think it strange

concerning the fiery trial that we may be called to pass through, but rejoice, that we are worthy to have our names cast out of evil. Let us go without the camp, bearing the reproach of our blessed Lord with patience.

3. Let us not be ashamed of openly avowing our sentiments to the world. Many may suppose we are people that carry our opinions too far. They consider us as singular in our conduct. You may think we are *enthusiastical*, because we cry out against the amusements which others contend for. You may imagine, that we ought to let the people alone, and permit them to go the way that they think is right, without *disturbing* the quiet—But should we be justified in the sight of God if we were ashamed to declare our minds fully on the subjects? We are commanded, to warn sinners of the danger, and to *intreat them, to fly from the wrath to come*. We are fully persuaded, it is *sinful* to attend the play-house. Theatrical amusements in general, are exceedingly contrary to vital religion. We consider all that attend them, in *danger* of losing their souls. We are warn you faithfully, that *your blood may not be required of our hands*. Can you suppose our being singular on the subjects, is any advantage to us? Are we not *mocked and despised* by many, who call themselves christians, because we are *resolved* to use our influence, to prevent the evils? Is it any pleasure to a man, to be *derided and reproached*, as he goes on the streets, because of his religious opinions? I cannot go from my house into any part of *this city*, but I am a *laughing stock* to many. They *shake their head* to each other, and reproach me, for being *righteous over much*. Even children, are taught by their parents and others, to consider me as a person, who ought to be shunned. Old and young are agreed in opinion, that I am deluded by the Devil; and should be considered as an *enthusiastical hypocrite*.—And should I shrink from my duty, *because of these things*? God forbid. I am not in the least afraid or ashamed to declare the *whole counsel of God, according to my ability*. You may call me as I pass on the streets; you may *act me on the stage*; you may do what you please with me; I am determin

in the midst of *all your insult*, to seek your salvation.—
 While you reproach me and my brethren, we will *plead*
 to God, for the blessings of the gospel to rest on your
 heads. You may consider us, *as the offscouring of all*
 things, but this shall not hinder our endeavouring to do
 all the good we possibly can.

Do not *mistake* me, my brethren. We do not *hate*
 persons that act on the stage. We have no malice
 in our heart against them. God is our witness, we
 wish these things for their welfare; and *wish* them
 every privilege, *purchased in Christ Jesus*. We believe
 their conduct is contrary to the will of God, and that,
 they are likely to *ruin themselves*, and *those* that follow
 them. I make no doubt, but *many* of them are tired of
 their employ, and would be glad of acting a *different part*,
 if they knew how to get bread for themselves, and those
 who are connected with them. Many persons in this
 country have *confessed*, with sorrow, to several of our preach-
 ers, that their life is a burthen to them; and some have
 actually renounced the stage, and become *pious followers*
 of the Lord Jesus—By their present employ they great-
 ly injure themselves, and the public. Many of them
 are men of *excellent parts*, with a *good education*, and might
 be useful in various branches of business, were they de-
 livered from the influence of their present infatuation.
 Should they call me a *canting hypocrite*, on account
 of what I have said since we met together, it will not
 hurt me—I will *still study* to render them good for the
 good they may do to me, or any of my brethren.

We shall all soon appear before the *judgment seat* of
 Christ, and then it will be *known*, who is in the right.
 I call on all that hear me this night, in the name of the
 Lord Jesus, to come out from among them, and be separate,
 and touch not their *unclean things*. *Escape for your life* from
 every place *where* you might receive a deadly hurt to your
 souls. If sinners entice, consent not. Determine to part
 with every thing that would hinder your salvation.—
 Determine whether you will hear, or whether you will forbear,
 declare to you now, in the presence of God, that you
 will not escape the torments of the day that is at hand,
 unless

unless you sincerely renounce every thing that exposes you to the displeasure of your Judge. Let me intreat you all to repent and turn to God, doing works meet for repentance. Seek redemption in the blood of Jesus, the forgiveness of sins, while this blessing may be had. Be earnest with God in prayer, till he grant you the salvation, purchased for us in Christ Jesus. Then walk as children of the light and day. Work out your own salvation with fear and trembling, while God is working in you, to will and to do of his pleasure. Let the vanities and amusements of life, which cannot be entered upon with a good conscience, be sacrificed. Determine to conform in all things, to the perfect will of God. And whether your days are many or few, let them be spent, in following peace with all men, in holiness, without which no man can see the Lord.

May the Lord Jesus bless you all, with grace to submit to these things, as far as they are for his glory, and your happiness! And may we all live in this world with submission to God, and with such resignation to everything he has appointed, that when we are called home, we may be found in Christ, without spot and blameless! Lord grant us these mercies, and to his name shall be ascribed, honour and praise, for ever and ever! Amen

A P P E N D I X

A Few days ago, a paper called “an answer to a pamphlet on dancing,” and signed CIVIS, was circulated thro’ this city. The author concealed his name for reasons best known to himself, but he will allow me to guess at his character. I cannot think he belongs to any dissenting congregation. I hope he does not belong either to the church of England or Scotland. By his manner of writing, I am inclined to believe, that he either belongs to the church of Rome, or is some nonjuror that loves the amusement, and would fain persuade himself it is pure and innocent.

in my observations on dancing, I considered it with its sequences. It is a foolish waste of time and money; it hinders children from learning other things more valuable; feeds the corruptions of their heart; hurts the health of many; leads to forming connections which are a curse to parents and friends, and often the ruin of themselves; and frequently ends in sin and shame, &c. I did not quote any passage from the scriptures, which particularly names dancing, but founded my arguments on their general tenor, and on the basis of reason.

After my opponent had told me what I ought to have said, according to his judgment, he adds: "But stop a moment, my ghostly friend! what says Solomon, the inspired preacher of Israel?—'There is a time to mourn and a time to Dance!' was ever any time allotted for sin? no doubt." Perhaps this is holy dancing the wise man teaches, as methodists usually say of *David* when he danced.

As such, then, might it not be introduced into methodist chapels?—But here lies the difficulty. What was holy in those days, is now become exceedingly unchristian! excellent doctrine! What we call a matter of indifference, is nothing else but holiness and sin both jumbled together." We shall soon see who is the "jumbler." *David* advises the people to praise God in the dance. And it is evident, he danced before the ark to the glory of God—There were times for such holy dancing as this in the days of old; and the same might be introduced, into a Methodist Chapel, if it were judged necessary. It is very probable, that *David* sung psalms of praise to God as he danced. If he "beat cadence" with his feet to the honour of his Maker, while he sung praise with his lips, was not his dancing an act of religious worship? You, sir, could teach a number of children to dance to suitable music, singing psalms and hymns and spiritual songs, making melody in their hearts to the Lord, you would do a noble part. If you could collect persons of your own age, and dance the praises of God, while you sung in the spirit and the understanding, none could condemn you. But is dancing carried on now in this manner? Is not much of the music light and frothy, and are there a number of songs quite contrary to religion, connected with

with many of the tunes? Are not God and religion, a great measure, out of the thoughts of old and young that meet for the purpose of dancing? It is *you*, sir, the "jumble" scripture, and the present mode of dancing together, and then have *the assurance* to say, "we jumble sin and holiness together." Your charge is exceedingly unjust, as every person *must see*, who will take time to examine this matter.

If I had no scripture to prove my doctrine, you seem to have the gift of *making scripture* to prove yours. You say, "the joys of heaven are represented, by music and dancing." But till you show me the text, I shall call *this* scripture of your own coining. If we allow your assertion, and *confine* our ideas to the dancing recommended in the bible, it will not be to the dishonour of God but to represent the joys of heaven, by the *present* mode of dancing, would be *blasphemous*. You "dare any of us" to prove, there was not music and dancing, at the wedding our Lord attended in Cana of Galilee." As the text does not hint at it in the least, it is your place to prove, what you wish that passage to speak, and then you may expect us to accept of your challenge.

Pray what connection is there in the following words: "That dancing proves hurtful when carried to excess." I readily grant; but must a husbandman give over the tillage of his land, for no other reason than because he would lose his crop by plowing all the year round?" Now, sir, what has dancing and farming to do together? The one is necessary for our support, the other is an amusement quite unnecessary: but you lead us to "jumble," and what is worse, endeavour to make your readers believe, we are the "jumblerers."

Have we not another "jumble," in "*polished dancing*?" If you were a *smith*, we would allow you to talk in the line of your trade, but as you *pretend* to something greater, we expect more from you. Pray what connection is there between polishing a piece of metal and dancing? Are not these words awkwardly "jumbled" together? I ask pardon. *This is another of your metaphors.*

you add, "even a clergyman, who has not been taught it, cuts but a poor figure in the pulpit. Hence the awkward appearance of our *Methodist* preachers." Why would it have been for the world, if the Bishop of Cambray in his treatise on eloquence; Dr Blair in rhetoric; and good Dr Campbell, in his philosophy and rhetoric, had been endued with your wisdom! They would have *shown* us how long we should attend the dancing school, to fit us for the pulpit; and given us, what sort of steps we should take in strait or wide paths! How shall we have this *loss made up*, unless you supply their lack of service?

Pray what use can dancing be of, to most of the clergy of these nations? Some *individuals*, blessed with a tenacious memory, get their sermons by heart, and repeat them as a school boy does his task—They must have your attention *wholly engaged* in recollecting what they are to deliver. Some of them will fix their eye on a pin in the place in the kirk, as though they were *watching the motions of a mouse*, and continue in that state, till they are done. Pray do these clergymen cut the figure of dancers, while they are fixed in this posture? But some of the clergy read their sermons, and are obliged to stand very still to see their paper. If they stir much, they lose their place, and are confused. Pray did you ever see your *nonjuring priest*, when he was obliged to cough or spit, *clap his thumb* on the place where he was standing, that he might return to it again without interruption? Half of the congregation may be asleep, and the poor priest perceive it not. His eyes are so particularly engaged on his book, that he has no time to see what others are doing. Now I appeal to all the world, whether the present clergy of these nations, or the *methodist preachers*, have the appearance of best dancers in the pulpit.

Several of our people would be thankful, if they could see *any of us* dance less; while a number of persons in congregations where sermons are repeated or read, would be happy, if they could see their ministers dance the more. They would keep themselves a little warmer

warmer in winter, and their zeal might be a means of warming the hearts of their hearers. Have you been "jumbling" truth and falsehood together in this of your paper?

When you had exhausted your little store, it was natural to add, "many arguments could be brought forward in favour of this polite branch of education, which an unprejudiced mind will naturally suggest." If you had been blessed with a few of those "many arguments," you would not have given us such a *scrimp* halfpenny worth of ware, as you have done!

In the following words, we have a bold falsehood palmed on us. "Be a man's accomplishments *what it will*, without this, he has more the appearance of a clown than a gentleman, being void of that graceful carriage and address which can make him appear in genteel company. You appear ignorant, sir, of the subject you undertook to defend. Are not genteel behaviour and dancing the same things? And are they not taught separately by the dancing master? Would it not be possible for a dancing master, or any other person that knows genteel behaviour, to teach a young lady or gentleman, this branch of education, without learning them a step in a dance? I defy these two things, and *defy you*, or any other person, to prove the contrary. First, A great number of ladies and gentlemen, have a very polite carriage or address, and they can appear in genteel company, to the greatest advantage; and yet, they never did learn to dance. Secondly, Many very good dancers in this kingdom, destitute of a "polite carriage or address;" they can appear in genteel company without acting as "clowns in the presence of all, who understand this subject. They would appear very ridiculously at a gentleman's table. They would be living comments of a paper or two in Addison's Spectator. You might expect to be scolded if you sat near them, at the tea table.

You resolved, sir, to "jumble" two paragraphs together, by beginning a new subject in the same line, you concluded the former. Your words are: "Here too I would beg leave to ask, if public races are so odious in

light of heaven, what will our godly *orthodox* say to the following? Know ye not that they who run in a race, in all, but one obtaineth the prize? so run, that ye may obtain.—Forgetting the things which are behind, and reaching forth to those things which are before, I press toward the *mark*, for the prize, &c.”

In this passage, horse-races, which we contend against, and the christian's race, are “jumbled together.” No texts, which refer to the race of believers, are dragged in, to prove the lawfulness of horse-races. By this method of applying scripture, it will be easy to prove, *there is no God*. I think no person, who wishes to continue in these amusements, will thank you, for stepping forward to answer my pamphlet. I *sincerely* pity that family, that has such a ruler in it! *If the blind lead the blind, a miracle of mercy will keep them, from falling into a ditch together.*

We have another “jumble” in these words: “only it is necessary that mediocrity should be observed; for as Solomon says, *there is a time for every purpose under heaven.*” Now, sir, what connection is there between mediocrity, and the words of Solomon? If you applied the following passage, it would have kept from “jumbling.” *Let your moderation be known to men.* But leaving out Solomon's words, have we not a “jumble” in your own? Some amusements are absolutely sinful. Horse-races, playing at cards, attending the theatre, and dancing, *as they are now practised*, shall consider of this number, till some abler hand than *is*, prove the contrary. Some amusements are doubtful, and should be used *sparingly*, if at all. Those that are lawful may be used by different persons, according to their *various stations*, &c. Now, if “mediocrity be observed in them all,” shall we not act a very foolish part before God and man? *Mediocrity* is a hard word, which you thought would *sound well* in your paper. *The* was not so much attended to.

The last text you quote, *entirely defeats* your pleading of sinful amusements. “Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy

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“youth.”

“ youth ; and walk in the ways of thy heart, and
 “ the sight of thine eyes : but *know*, that for all the
 “ things, God will bring thee into judgement.” There
 are two ways, both of which appear probable, in ex-
 plaining this text. Some commentators consider the pas-
 sage as spoken by different persons. A libertine pleads
 for the *full gratification* of all his appetites and passions ;
 but a man of God informs him, *for all these things, thou*
shalt be brought into judgement.

Other commentators consider the first part of this
 text spoken ironically, which amounts to the same thing.
 According to these different comments on this passage,
 the latter part forbids the former, *to all, who would*
wish to stand boldly before God in the judgment.

I am not in the least astonished, at your not being
 able to see *any thing* in my pamphlet, sufficient to crim-
 inate dancing. While you cannot see the difference be-
 tween *modern and scriptural* dancing ; nor between a *heathen*
race, and *the race* of a christian, it would be wrong
 to expect too much from you ! I hope in the future, you
 will seek to have your eyes opened, by studying the scrip-
 tures with prayer, and using every mean in your power,
 to be made wise unto salvation.

Let us plead with the Lord Jesus, in all prayer,
 enlighten our minds by his holy Spirit, *that we may know*
the things which make for our peace. Let us accept of Him
 who is the light of the world ; and we shall become light
 to the Lord. While we have the light of the gospel, the light
 of the spirit, and the light of the saints, let us believe in
 that we may walk in all things, according to the will
 of our heavenly Father. And if we walk in the light (after
 we are truly converted by the faith of Christ) as God
 is in it, we shall have fellowship one with another ; and the
 blood of Jesus Christ his son, shall cleanse us from all sin.
 May the God of our mercies guide us by his counsel, and
 afterward receive us to glory ! Amen.

POSTSCRIPT.

TO MR LEE LEWES, COMEDIAN.

SIR,

WHEN the Pope with his Cardinals, and all the priesthood of Rome, clamoured against Luther and his doctrine, he observed, "if they had been silent, he should have thought he had missed his mark; but their *noise* assured him, his work was as a nail in a sure place." If you, sir, and your brethren had taken notice of my pamphlet, I should have concluded, my labour in a great measure had been in vain. But your *ing* the Hypocrite, (which I read the Wednesday before you brought it on the stage) and now publishing your "Stage and the Pulpit," sufficiently convince me, that you have *keenly felt* what I published, on attending play-house.

It was natural for you to call my publication, "fanciful thoughts," and "nonsensical rapsody?" This is your rhetoric. This is your way of answering arguments, and *vindicating your characters*, against my charges. I am fully of your opinion, that "it would have been in you, a great mark of indiscretion, to attack the singular, and (what you call) distinguishing fopperies of our bigotry, with the heavy armour of syllogisms, and citations from antiquity." For, notwithstanding Latin scraps you have ornamented your piece with, is evident, you cannot distinguish between a singular and plural verb in grammar; and you seem to have no or no idea, between a comma, and a period in punctuation. It would be an insult on common sense to suppose, you know any thing but the name, and a few rules in logic. And as our bigotry, in your opinion,

is only an "hypochondriac disease," you ought not to blame our religion for it. You think, that laughing and good humour is more likely to cure us, than "expounding and syllogizing." Then laugh on, that we may be fully recovered from our wretched complaints!

You labour hard to support the innocence of the theatre. You very justly observe, "sacred comedies were a mere sporting with the most awful mysteries of the christian religion." While sin, death, &c. appeared on the stage as persons, true religion suffered exceedingly. Now, admitting that the stage is purged from the evils you allude to, has it undergone an entire reformation? You say, "the drama of the present day, in general, has a moral tendency." Your concession admits, that it has not always a moral tendency. What sort of morality does many of your comedies teach? Do they not lead to a loathing of true religion; to a mock of sin; and draw the unwary, to enter upon the practice of those things, which are held out to them under such alluring and tempting colours? What are the farces that follow many excellent tragedies, but are calculated to corrupt the morals of all who hear them? And in many of your *most religious pieces*, the name of God is often used with great irreverence. The gross falsehoods you palm on your hearers, with the obvious passages that are so particularly manifest, are a sufficient proof of their bad tendency. If we add the practice of most that act these pieces, we may justly apply to *your stage*, what Dr Johnson said of Lord Chesterfield's letters to his son: You teach by example the doctrine, "the morals of a whore, and the manners of a dancing master."

Are the following expressions as true as the gospel? "It may be observed, the satyrical poet has proved more beneficial to the correction of a state, than the divine legislator." The legislator has not only power to frame laws "both wise and judicious," but also to "impede the progress of vice and folly," in very many cases. He can keep us back from a number of crimes "that debilitate our constitution, destroy our substance,

and degrade our character." He can, in a great measure, prevent blasphemy, sabbath breaking, drunkenness, adultery, and fornication; and most kinds of gaming are particularly hurtful, with theatrical amusements. &c. But if the legislator slacken the reins of government, and refuse to put the law into execution, tolerating some things contrary to the nature and design of christianity, and conniving at others, we cannot expect, the ends should be accomplished, which the law is in view—The fault is not *in the law*, but in the legislator, that does not attend to its execution.

You say, "nor can *religion* entirely extirpate vice, no more than she can even controul folly." True religion, if it possess our heart, will "entirely extirpate vice." If we obtain a living faith in the Lord Jesus, we shall have the vital power of godliness in ourselves; and then, *old things will pass away, and all things become new in us. A christian resists the devil, stedfastly in the faith. Conquers the world through believing. He crucifies the flesh, and its affections and lusts. He keeps a conscience void of offence to God and man.* If the divine and the legislator, would unite their influence, a blessed change would be manifest every where. But while the laws of the state, and the wholesome laws of these nations, are trampled under foot, and both the legislator and divine suffer to be manifest with impunity, we cannot justly expect, that either law or religion will work any very great charge.

You blame me for "fanatical thoughts," and for "insensical rapsody;" but have not you, sir, manifested both, in the following passage? "It is, therefore, nature has implanted in us a sense, which tends to correct our disposition, where law and religion seem to have no power. This sense is a *desire of public estimation*, which not only tends to give mankind perfection in every art and science, but also to render our personal character respectable. It is this susceptibility of *praise and infamy* which gives the stage its efficiency." There are two things in this passage, that would give me an unfavourable opinion of your divinity and philosophy.

sophy. You talk of "nature planting in us" this correcting sense. Is not this mode of expressing yourself rather atheistical? Is it not HIM, *in whom we live and move and have our being*, that plants every good disposition in our heart? Is not nature *herself*, and all that good in her, the work of his hand?

If we believe your divinity, "a desire of public estimation" will do more for us, than "*law or religion*" in correcting the disposition of our heart. Your "correcting sense," may stimulate thousands in the pursuit of arts and sciences; and engage them to enter upon a number of things which are calculated to make "the personal character respectable," but let me assure you, sir, that nothing can change and renew the disposition of our heart, but *the grace of God, which brings salvation*. Except we are born again, *of the water and Spirit*, our life and conversation will never be as becometh the gift of Christ.

Your philosophy does not appear much to your advantage. You say, "nature has planted a sense in us" and, that *this* sense is, a "desire of public estimation." Now, sir, does "a sense" belong to the body or the mind? If this be a sense of the body, you ought to be rewarded, by every university in this kingdom, for finding it out! But if a "desire of public estimation" be purely an exercise of the mind, ought you not to be rewarded, for publishing your absurdities to the world? Do you not see in this passage, that your thoughts are "fanatical;" and that "nonsensical rapsody" is the proper name? *And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how shalt thou say to thy brother, let me pull the mote out of thine eye; and behold a beam is in thine eye. Thou HYPOCRITE, first cast the beam out of thine eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.* Matt. vii. 3. 4. 5.

You add, "it is this susceptibility of *shame* and *infamy*" which gives the stage its efficiency." In some cases the stage may bring notorious crimes to a sinner's remembrance with distress, and may laugh some persons

particular public sins. But the number of those who
 profess and forsake *any* sin, by the influence of the stage,
 but very few; and is rather a proof that God can
 bring *good* out of *evil* in some cases, than the lawfulness
 of theatrical amusements. There have been persons
 notorious for blasphemy, that have been terrified by
 their own oaths, and not only renounced this sin, but
 every thing contrary to God; and under the grace and
 influence of the Spirit of Christ, have become exemplary
 Christians. I lately heard of a person, that solemnly de-
 clared, he would rather be *damned in hell for ever*, than
 be a member of a certain religious society, and be subject to their
 censures. His own words, however, wrought so power-
 fully upon his mind, as to force him to seek mercy for his
 sins, and join *that* people he had so much despised. But
 I cannot suppose, the crimes of such persons were in
 his sense according to the will of their maker: he only
 over-ruled them by his grace, to their advantage and
 salvation. Very many of your pieces are calculated to
 lead sinners, but God can, on *particular occasions*, prevent
 their pernicious influence. This ought by no means to
 be attributed to *you* or *your work*; but rather, to a *miracle*
 of mercy, which God is pleased to accomplish, for his
 own glory.

What you have published, of a young man being con-
 verted to virtue, by the influence of the stage, is by *no*
 means sufficient to justify your conduct. He might be
 converted from his *notorious vices*, but this account gives
 no information, of his being *converted in heart* to
 God; and of his being made a *new creature* in Christ
 Jesus. You might have referred us to Dr Chandler's
 pamphlet, which was plentifully circulated thro' this
 country a few years ago; but this would have *constrained you*
 to have sold your pamphlet for a penny, or two pence;
 and now eight octavo pages, for three-pence. But
 to inform us, the poor shall have *all the benefit* of your
 work. And as it is supposed, you are as poor a set as
 any under heaven, notwithstanding your appearance in
 the world; you can apply the benefits of this publication
 to yourselves, *without any breach of faith*. Perhaps this
 will

will account for your selling a penny pamphlet for three pence! This *imposition* on the public, may answer good end to you and your brethren!

You know in your conscience, sir, that whatever you say of religion and morality in your publication, you are not aiming at making the world moral and religious. You are not ignorant, that very many of the pieces you act, are *exceedingly* immoral; and you are obliged to bring such pieces upon the stage, or your craft will soon be at an end. Your friends would forsake you, if you confined yourselves to religion and morality. They can hear enough of these, *without money, and without price.*

While you only act as "satirists," can you expect to bring sinners to God, by the faith of the Lord Jesus? Can you laugh them into that religion, which will save their souls? Where one is drawn a step or two back from perdition, thousands are hurried forward by your means, in the broad way that leads to destruction—As I am fully persuaded, that not one of you, *play-actors*, expect to be saved, unless you renounce the stage, and all your sins; and turn sincerely to God, with all your heart and soul—You may sport too long with your own, and the souls of others. You may force yourselves to a laugh, at what I now advance; but your own heart will witness the truth and reasonableness of my doctrine. Do not *pretend* you are the servants of God, *showing sinners the way to eternal salvation.* It is "calling hypocrisy" in you, to hint at it. While you carry the *mark of the beast* so publicly before all, none can be ignorant, to what master you belong.

You observe, sir, "If I have any candour, I shall confess the impropriety of my ill-timed attack on the stage, which you say, is "feeble as snow-balls thrown at Gibraltar." All the candour I have, will not allow me for a moment, to condemn myself for what I have done. It will be impossible for you to persuade any person, who knows the stage of the present day, that it "stands on the rock of innocency, mounted with many batteries." It rather stands on the *sand of guilt*, and

ended by *satire, burlesque, and buffoonery*. While you continue to sow the seed of eternal death from it, our duty is, to call on you, and your followers, both from pulpit and press, *to fly from the wrath to come*. And whether you will hear or forbear, this is the *only way* for us, *to be clear of your blood*.

If my attack is "feeble as snow-balls, thrown against an altar," what is the reason you are so much alarmed? You have mounted your heaviest guns, and called your hands to work, as though you thought yourselves on the brink of ruin.—Oh! Mr Lee Lewes, what an inconsistent part you act, as the chief *gunner* of the stage! What is the reason you fire from your *tub-pulpit* and *in the press*, when you declare you are in no danger? Will not every unprejudiced person, call you *enthusiastic hypocrites*?

After you had defended your cause to the utmost of your ability, you come to this conclusion. "We should consequently revere the *stage*, and correct ourselves; we could not avoid it as the detector, but as the friendly monitor. If it speaks severe truths, we should condemn our own conduct, which gives it the power." You intimate in this passage, that the stage acts as a friendly monitor; speaks severe truths; leads a man to condemn himself, if a sinner; and if he submit to its dictates, he may correct and amend his life.—Can you imagine, that this fine account of the stage will pass for truth? In my pamphlet, I have given the dark side of it, and you *overthrow* what I said of the pieces you act, and in your own conversation, I shall still consider my account to be founded on the basis of truth.—It is natural for you to observe, "we should consequently revere the stage." If you confine the expression to yourself and your brethren, who have a greater right to revere it than you? By this craft you have all your gain! If you were not to respect it yourselves, you would display such ingratitude to your goddess, as would be unworthy of your character! It is also your interest, to induce others to revere your idol. If they were to cease paying adoration to her, you would be ruined. While you

you can blind the eyes of the people, and persuade them that the stage is friendly to religion and morality, you will have your *gain from your own quarter*.

In the seventh page, you endeavour to make your readers believe, that my worthy colleague concluded a discourse, with the *nonsense* you are pleased to insert, and then add—"I give you *credit* for that, which is more than you would give us for your candles." You know, he did give you credit for his candles; and you know something more on this subject. You left Dundee without paying for many of them, or without giving him any information of your removal—He was not the only person you served in this manner. He came to this city, soon after you came, and applied repeatedly to Mr Wilson, &c. for his money, without success.—

When he was going into the country, he wrote you a letter, (which you might have published, to confute your own falshood) informing you, if you did not pay him before he left this place, he should leave your account (or another he had from a friend in Dundee, of the same nature,) in the hands of a gentleman of the law, that might finish that business with you. As you had been a few weeks here, you had wisdom enough to discern, that, if a lawyer was to force you to pay your Dundee debts, the people of this city would have their eyes opened, and not suffer you to get far into their books. *The credit of your stage being at stake*, you paid him his money without being compelled to it by law. I hope the inhabitants of Aberdeen will take this for a warning, and keep a good look out upon you. If you make "moonlight flitting" from hence, they may have to follow you farther than Dundee, and not be rewarded with the same success he had.

I can assure you, sir, that my worthy colleague had no hand in writing the pamphlet I published. He did not know I had written it, till the last proof sheet was gone to the press. Your attack on his character will do him no harm. His ability to preach the gospel, his popularity, and the success that attends his ministry, are known to thousands, both in England and Scotland.

He married a lady in Dundee, who was fixed in good business, which he continued. But all who are acquainted with his character know how he has been

ed in the ministry, since his marriage. He has
 shed several years since that time, and left the care
 of business, to Mrs S——, and their servants.—
 In he has been at home with his family, his plan
 ed him to preach twice in the week. For these
 ons, he received no benefit for himself or his fami-
 Pray, sir, is there any thing sinful or dishonourable
 ristianity, for a minister to follow an advantageous
 ics, that he may preach a free gospel? If a clergy-
 in this kingdom, with a good stipend, be allowed to
 w farming, is there any thing dishonourable in the
 cter of my friend, for preaching two or three times
 any sermons since his marriage, as most of the cler-
 this kingdom have done in that time, and support-
 himself and his family, by his business? If the *disci-*
of our Lord, and the first preachers of the gospel
 ight with *their own hands* to supply their wants, my
 gue has no need to be ashamed of his employ.—
 has abundantly blessed him in his basket and in his

He has now devoted himself wholly to the work
 of the ministry, and will have *this satisfaction*, that he
 travel without being burthensome to the churches.
 e you are like Pharaoh's lean kine, devouring the
 e fums you artfully draw from the public, and are
 ed to skulk from place to place, to keep yourselves
 of prison, he can go on his way rejoicing.
 ou resemble the ground St Paul speaks of in the 6th
 7, 8 verses. It received the showers of heaven,
 nly brought forth *briers and thorns*; *was nigh unto*
ing, whose end was to be burned. What showers of
 ing are poured in upon you, by those who attend the
 re, and yet it generally happens, when you leave a
 the *briers and thorns* of your debts, &c. are mani-
 to the pain and affliction of very many families;
 you are exposed to the pains of the second death.
 few years ago, I was at Malton in Yorkshire, where
 30 of your "hunger bitten" tribe made their ap-
 pance. Very many in that place were desirous of hav-
 ing them continued; but the town-officers got warrants
 from the magistrates, and took fourteen of them up.—
 of them were fine young men, who had received
 a good education from their parents, but by their *own*
folly,

felly, had driven themselves to the sad necessity of
ing bread from the stage. Some of them told the
with a great deal of concern, that they had been
ed to live, &c. upon two shillings a week, for
months. Potatoes had been their principal deit.
were committed to the house of correction, but the
gistrates out of pity soon released them, on their pro
ing to quit that neighbourhood.

If you read *attentively* "the Newgate Calendar,
"every other sessional record," you will find *no pro
whatever* belonging to our connection, that came to
untimely end. Hypocrites, and fallen ministers, have
been expelled from our societies, and after this, some
them have given themselves up to notorious vices, and
have brought on them the "iron hand of the law;" but
very few, if any of these, have atoned for their crimes
the gallows. And if persons of this description have
to an untimely death, they no more belonged to
society than you do; and, therefore, cannot justly
brought forward to our shame. But a slight ac
tance with that calendar, and sessional records,
convinced you of a number of your friends, who
suffered imprisonment and death, as a reward for
crimes. And have you not men even in *this* country
that dare not show their faces in the South of Eng
for fear of being arrested and cast into prison? And
not your present differences about your women, but
ently prove, that you are the *very persons* I described
to be, in my pamphlet?

Would it not have been more to your honour and
vantage, to have vindicated your characters, and
ed your honesty and uprightness to the world, than
act as you have done? Is not your silence on this
a tacit acknowledgement of my former charges?

Without the least hypocrisy, I both wish and
pray for your salvation. And whatever you or any
person may think of me and my brethren, we shall
make it our business, to seek your present and
welfare. I am, Sir,

Your affectionate servant, in the Gospel of Christ
Aberdeen, 6th Jan. 1794. ALEXR KILPATRICK



